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THE POORE MANS TEARES.

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THE POORE mans teares.

MAT. 10.

He that shal giue to one of the least of these a cup of colde water in my name: hee shall not loose his reward.

THE argument I haue to intreate off, is onelie of giuing Almes to the poore; and when, & in what sort we ought to relecue the pore Hereln for your better instruction, I will shew what Almes is: how, and to whome Almes must be giuen, and wherefore wee are to giue Almes. I know in these daies, and in this age,

age, it is as hard a thing to perſwade men to part with money, as to pull out their eies and caſt them away, or to cut off their handes and giue them away, or to cut off their legges and throw them awaie: Neuertheleſſe, I cannot but wonder that men are ſo ſlow in giuing of almes, and ſo hard hearted towards the releefe of the poore, when the promiſes of GOD warrant them not to looſe their reward. S. *Iohn* ſaith, hee that hath the ſubſtance of this world, and ſeeth his brother want, howe can the loue of God bee in him? This is a queſtion which can hardly bee anſwered of a great number: no it will not be conſidered of a number, nor regarded of a number. And yet the Euangeliſt hereby laieth open vnto all perſons, that hee which hath wealth, ſeeing his brother in want, and will not releeue him, he loſeth the loue of God; which loue is ſo great as is the loue of a naturall mother vnto her owne

Iohn 3.

childe:

child: nay more then that, it is a loue so firmelle setled, that it is vnpossible to be remooued.

There are many rich persons, that thinke skorne to releeue the pore, of whose hard dealing we haue a president in the sixteenth of Luke. The rich man in his life time woulde not releue *Lazarus*, but despised him, yea he forgot God, and thought there was no God (but his gold) that cold in iustice punishe him for despising the poore. *Lazarus* died for vvant, and so did *Dives* for all his wealth; who soone after, (being in hell) beheld *Lazarus* in heauen, triumphing in *Abrahams* bosome, while hee vvas tormented in hell fire. This fire burneth, skaldeth, skortcheth, and tormenteth; of which, when the riche man felt the smart, (though all too late) he sorrowed and repented, and would faine haue sent word thereof vnto his friends: but he could haue no messenger for al his lordly liuings Luke 16.

nor no releasement of his torments, for all his bagges of golde. Nowe to whome would he haue sent worde? Forsooth to a number of his friends, that indeed think ther is no God nor deuill: no heauen nor hell, nor no torments in hell fire after this life. But I would aduise those of that opinion to doe as *Thomas Didimus* did by Christs wounds, that ere hee would beleeue, put in his hands & felt. And therefore to all such I say, as will not beleeue it, let them goe thither and feele, then doubtlesse they will find it so, and say it is so. This example of *Dives* may admonish such hard hearted persons to be mollified with the teares of the poore: that they maie, when *Dives* hath dined, let *Lazarus* haue the crums.

Mach.25. We read in Mathewe, that when Christ commeth to iudgement, hee will say to them on the left hand, go from me ye cursed into hellfire which was prepared from the beginning by

by which appeareth, that hell fire is not one he hot, but it is euerlasting hot, and neuer hath ende. Let there, fore hell fire, & the eternal torments thereof, admonish you to bee merci-full to the poore. To this also may bee added, what hee will say to the righteous, goe you into euerlasting ioyes which neuer shall haue end. When I came among you as a straunger you receiued me: when I was naked you clothed me, & when I was hungrie, you fed and refreshed mee, which prooueth that the king-dome of heauen belongs unto those that harboureth strangers, cleatheth the naked, feedeth the hungry, com-forts the sicke, and doth perfourme such charitable actes of compassion: yet not as the papist doth to account it meritorious, but as a faithfull chri-stian to doe it in faith and true zeale of a christian life, for euerie tree that bringeth not forth good fruit, is hew-en downe and cast into the fire. It is

not enough for vs onelie to bear fair leaues, but we must also bring foorth good fruit: otherwise let vs be sure, our Sauiour Christ will forsake vs.

Esay 58 The Prophet *Esay* saith; if thou breake thy bread vnto the pore, and powre forth thy hart vnto them, thy light shal rise in darknes, thy dimnes shal be as the Noone-tide, and God shal stil guide thee: whereby apeareth that those deeds of charitie are commonlie performed by the righteous, that stil seek to enioy the pleasures of heauen, vvhich are so farre beyonde the common immagination of men, that no heart can thinke, no eare can heare, no tongue can speake, nor pen can write, the vnspeakable pleasures thereof.

Then if the ioyes of heauen bee so great, (as doubtles they bee) and that through good life and good deeds, wee are to inherite the kingdome of heauen, we ought the more carefullie to see to the continuall reliefe

liefe of the poore, and do almuch as in vs lieth to prouide for them, euery one according to his abilitie. Let me therefore admonishe you in Gods name, to mollifie your heartes vvith the pittifull teares of the poore, that so you may giue continuall almes to their reliefe, that when *Dives* hath dined, *Lazarus* may haue the crums.

Christ saith, it is a deed more blessed to giue them, then to take from them; for the excellencie of christians consisteth in leading a godly life and giuing of almes: And the excellency of all things is shewed in their giuing. The sunne giueth his light, the Moone her light, the Sarres their light, the Clowdes their water, the Trees their fruit, the earth her herbs, the hearbes their flowers, the flovvers their seeds, and the seeds their increase, yea, beasts and birds fowles & fishes, giue naturallie in their kinde, and are more careful and louing one to an other then we, which made of

say, go to the beasts of the fielde and they wil teach thee. For man is most vnnaturall to man, and so far digressing from nature in his kinde, that let some vngodlie rich cormorants see a poore person beg: this is their present sentence of him: whip the roags, to Bridewell with these roagues, it is pitie these roagues be suffered to liue: then if they fall sicke, let them famish, starue, and die, all is one to him, for of him they shall receiue no comfort. *Augustus Cæsar* thought that day to be lost, wherein hee did not benefite any poore person, and with money releeue him from penurie. And I know, some godlie men that take delight in releeuing the poore with their continuall almes, not superstitiously to bee seene of men, but secretlie to be seene of God. The Lord increase the number of them, and make their example redounde to the releefe of thousands.

Almes is such charitable relief giuen by the godlie to the sick, to the lame, the blinde, the impotent, the needy the hungrie and poorest persons: euen such as are daily vexed with continuall want: to whome euen of duty, and not of compulsion, we ought to impart some part of that which God hath mercifullie bestowed vpon vs: For as we dailie feele for benefits at gods hand, which he dooth continuallie giue vs: so ought wee (therwith to relieue the poore) sith God hath so commaunded vs. The performance whereof, we ought not to driue off from time to time, but to doe it when they desire to haue it done: for the true obedience of god dooth forbid vs to prolong or driue off the doing of good things: as appeareth in *Noah*, who when hee was commanded, did enter the Arke: *Abraham*, when he was commaded, did forthwith offer vp his son *Isaak*, and did circumcise his house vpon the

same day hee was appointed. A learned writer called *Nazianzen* saith of himselfe, that when in his youth hee had once lost the tenor of good life graie hears was got about his head, ere he recouered it againe: whereby I gather, that when we are young, if we harden our harts against the poore if wee doe not willinglie impart our bread to them, but driue their hungrie stomackes stubbornly from our doores: that doubtlesse gray heares wil come vpon our heads before we can finde the right waie to pitie and compassion.

O let vs take heede that our harts be not hardened against the poore, nor that wee giue our almes to get glorie of the world: but so let vs giue our almes, that the one hand maie not know what the other doth: yea we ought to giue it with such equalitie that our poore neighbours may be relieued, to whome indeede we ought to become contributors, as

Iob

Iob and *Toby* did. All people be not one bellie, for as one member may be hot, so another may be cold: One pot moyst with licker, when another may be drie, one purse emptie, when another is full. And one poore mans belly full when an others is emptie. That is a good common-wealth, that looketh to euerie member in the common-wealth: And those men worthie of riches, that looketh daily to the feeding of their poore neighbours. Let therfore the teares of the poore admonish you to charitie, that when *Dives* hathe dined, *Lazarus* may haue the crums.

Now let vs proceed and consider what we must giue, and to whome we must giue, in the text we are willed to giue though it be but a cup of cold water, or a peece of bread: this containeth matter both for the taker and the giuer: Bread will serue beggers, and they must be no choosers; yet bread will not serue some

beggers

beggers that boldly on Gads hill, Shooters hill, and suche places take mens horses by the heads, and bids them deliuer their purses, for these fellowes are of the opinion of the Anabaptists, that euerie mans goods must be common to them, or else they will force them to part it: but these are lawfie beggers, and ought to haue almes at Tiburne: as for other sort of beggars, and other poore persons, they must be content to take vp their crosse, endeuour themselues patiently to suffer their ordinarie greeuances: and remember that mans nature may bee satisfied with a little.

As touching how much wee shall giue, we are taught that if wee haue much, we should giue accordingly: If we haue but little, giue what wee can spare: S. Luke counselleth vs if we haue two Coates, wee must giue one to him that hath none: & of meate likewise: but as touching this question,

on, lide need to be spoken, when our owne couetous heartes are readie enough to frame excuses.

Some will make a question of their almes and saie they know not what the partie is that demaundeth reliefe or beggeth almes of them: O saith some I suspect he is an idle person, dishonest, or perhaps an vnthrift and therefore refuseth to giue anie reliefe at all. To this I answere they are needlesse doubtes, for we ought to releeue them if wee knowe them not for such persons: And let theyr bad deedes fall on their own necks, for if they perish for want, we are in danger of Gods wrath for them: but to giue vnto suche as wee knowe of lewd behauiour, thereby to continue them in their wickednesse, were verie offensiue: we are not still tyed to one place for giuing our charitie, but it stretcheth far, for we are commanded not onely to releeue our owne countrimen, but also stran-

gers,

gers, and such as dwell in forraigne nations.

Againe, heere the giuer may learn to giue freely, for the thing he giueth is but bread or water: Bread is the fruite of the earth, and for the earth giues it vs, we may the better giue it againe. But bread in this place signifieth all thing necessaries for the fare and cheere in olde time was contayned vnder the title of bread, and all maner of drinke vnder the title of water: but in this as in all other thinges the simplicitie of the olde world is quite gone out, and newe and corrupt thinges are lately crept in. In the old time *Iacob* desired hee might haue bread in his iourney, but now the case is altered, for wee must haue sundrie dishes of contrarie deuises, framed for the taste of the mouth and pleasantnesse of the stomacke, which is vsed with great superfluitie, and farre more cost then needeth: better now to fill the belly

then

then the eye, although to content the common multitude: the eye is the onely thing which must be pleas sed. Yet when you are in the midst of all your iollitie and costly fare, let the teares of the poore admonishe you to releeue them, that when *Dives* hath dined, *Lazarus* may haue the crummes.

The teares of men, women and children are greeuous and pitifull; and teares giue cause of great compassion, especially the teares of such as therewith are constrained to beg for their reliefe. But if the teares of the rich for the losse of their goods, or the teares of parents for the death of their children, or the tears of kind natured persons for the losse of freds or other wronges sustained, ought generallie to be regarded and pitied; Then much more should the teares of those breede great compassion in the hearts of christians, whome heggery, want, and extreames of misera-

ble hunger constraineth to sheade teares in most grieuous and lamentable sort. O what shall a man say vnto those pitiful faces, which ar made moist through the extreams of hunger, wherein are most bitter & sharpe effects: (A thing aboue al extreams) to a hungry bodie.

Euerie bitter thing is sweete, and euerie fowle thing seem cleane, hunger made the apostles glad to eat the eares of corne. *David* glad to eat the shewe bread. *Lazarus* desirous to eat crummes, and *Elias* content with meale: In the destruction of Hierusalem, it made the mother eate hir owne childe, and in the waylinges of *Ieremie* people eate their own ordure: It made people crie to *Pharao* for bread: it made an asses head, and the dung of Pigions to bee eaten in *Samaria*, and others to swound and lie dead in the streets. The affliction of hunger caused little teares, and brought all these thinges to passe.

Dauid saith that *God numbred all his teares in a bottle* Dauids teares were worthy to be preserued: But if euer teares were worthie to be numbred, the teares that are shedde for famine howsoeuer men neglect to regard thē, they are vndoubtedly gathered togither into Gods bottle, & thence they raine as waters out of vialles in way of reuengement of those that take no compassion of such a wofull spectacle.

Teares are the last thing that man woman or childe can moue by, and where teares moue not, nothing wil moue. I therefore exhort you by the lamentable teares, whiche the poore do daily shed through hunger and extreame miserie to be good vnto them, to be charitable and mercifull vnto them, and to relieue those who you see with miserie distressed.

The scripture saith, giue to euerie one that asketh, God gaue heauen and other foode vnto euery liuing

thing, euery common wealth that letteth anie member in it to periſh for hunger is vnnaturall and an vncharitable common wealth. But men are now adaies ſo full of doubts thorough a couetous deſire to themſelues that they cannot abide to part with anie thing to the poore, notwithſtanding that God hath promiſed he will not forget the worke and loue which you haue ſhewed in his name to the poore and diſtreſſed.

Some wil ſay for their excuſe, that they are ouercharged by giuing to a number of perſons, and therefore, they cannot giue to ſo manie beggars: for by ſo doing, he might ſone become a beggar himſelfe. *Dauid* anſwereth this obiection very well, and ſaith thus; I neuer ſaw the iuſt man forſaken, nor his ſeed beg his bread: wherby he meant, that in all the time that hee had liued, or that any man liuing the yeares of *Dauid*, ſhal ſtarue, ſee, that vpon an vpright heart in giuing

giuing a man, should be brought to beggerie.

The answere to this ordinarie obiection or excuse of worldlings, I say in the defence & behalfe of the pore. There are a number that will denie a poore bodie of a pennie, and pleade pouertie to them, though they seeme to stand in neuer so great extreames, when in a far worser sort they wil not stick imediatlie to spend ten or twentie shillinges. The riche worldling makes no conscience to haue ten or twentie dishes of meate at his table, when in troth, the one halfe might sufficientlie satisfie nature: the rest run to the reliefe of the pore, and yet in the end he might depart better refreshed with one dish, the commonly he is vvith twentie. Some will not sticke to haue twenty coats, twentie houses, twentie farmes, yea twenty Lordshippes, and yet goe by a poore person, vvhome they see in great distresse and neuer releeue them vvith

one penny, but say God helpe you, I haue not for you. There is Lawyers vvill not sticke to vndo tvventy pore men, and Marchants that make it no conscience to eat out tvventie other that haue the hundreths out at vsery, their chests cramd full of crownes, & their cofers full of golden Gods, or glistring Angels, that wil go by twentie poore, miserable, hungrie, impotent, and distressed persons, and yet not bestow one peny on them: And though they doe most shamefullie aske it: yet can they most shamelesly denie it, and refuse to performe it.

The people of this world can very easily find a staffe to beat a dog, they are neuer without excuses, but readie to finde delaies, and verie pregnant to deuise nevv shifts to keepe in their almes. Novv will I shew you reasons vvhy we should giue. God saith, who so giueth to the poore, lendeth vnto the Lord, and shall be sure to finde it againe, and receiue for the same an

hun-

hundreth folde. And againe, blessed, is he that considereth of the pore & needie: the Lord shall deliuer him in the day of trouble. Heereby appeareth, that vve shall receiue our almes againe, except vvee doubt whether Gods vvorde be true or no. For confirmation whereof, the Prophet *Dauid* saith: the testimonies of God are true and righteous. And God speaketh by the mouth of the Prophet *Esay* saying: The word is gone out of my mouth, and it shal not returne, the promise which God made to *Sara*, vvas found true: his promise made to the children of Ægypt was found true: his promise to *Iosua*, in the ouerthowing of his enemies, was found true. God promised *Dauid* his kingdome, to *Salomon* hee promised wisedome, to *Pharao* destruction by water, to *Saule*, the losse of his kingdome, and to *Salomon*, the deuiding of his kingdome: all which, and farre more prooued true. Then let vs not

doubt in Gods promises, for from time to time they haue beene found true and iust. Let vs consider that we must die and leaue our goods, vvee know not to whome: then while we are here, let vs destribute thereof vnto the poore, that we may receiue our rewarde in the kingdome of heauen. God saith by S. Luke: O foole, this night will I fetch away thy soule, and then, that which thou hast got, who shall possesse it? Heere is a question worth the noting, and meet for richemen to consider: especially such as hoord vp wealth, & haue no regarde to the reliefe of the poore. Doe they thinke, that the wealth which they haue gathered together, will come to good after their decease? No, it will melt and consume away, like bruce in the Summe. The reason is, because they wold not do as God hath commanded thē, in the distributing part of that to the poore which was lent them by the Lord.

The

The children of God in the sixt of the Apocalips crie out: how long O Lord, thou that art holy and true, doest thou not iudge and reuenge our blood vpon those that dwell on the earth; whereby appeareth that God exercifeth good men, & those whom hee louerh in the troubles of this world, which we account long, yet is their time but short, although their trouble makes it seem long: but these I say ought to be content, & all those that doe trust in God most bee content, to releue one another for a time, since after a short time, we shal doutles find the fruits of our almes against short is mans life while we are in this worlde: *Dauid* compareth it to a vapour, to a bubble, to winde, to grasse, to a shadow, to a smoake, and euerie fading thing that consumeth in a moment: *Esay* compareth it to the remouing of a Tabernackle, and *Iob* as an Eagle swing, or a Weapers shittle: so that our life is but short, and

Prou. 11.
Eccle. 34.
1. Cor. 4.
Eccle. 7.

after a few daies, though you thinke them manie: whatsoeuer you mercifullie bestow vppon the poore heere on earth: You shal certainlie find the same againe both in heauen and on the earth.

Prou.12. Eccle.34. 1.Cor.4. Eccle.7.

Salomon in the 12. of the Prouerbs saith, he that stoppeth his eare at the crie of the poore, shall crie himselfe and not bee heard. The bread of the poore is in the waies of the rich: hee that keepeth it from them, is a man of bloud. S. *Paule* saith, no man giueth but he that hath receiued. And *Iesus Syrach* saith, stretch foorth thy hand vnto the poore, that thy mercie and blessing may be made perfect. *Basil* an auncient father of the church, doth charge the rich with waste, for vvhich they shall surelie answere. Art thou not (saith he) a robber in keeping an other mans substance, and to reckon it as thine owne. It is the breade of the hungry which thou doest detaine, the coat dew to the naked, thou lockest

kest in thy wordrop: the shooes that appertaines to the barefoot, lies drying in thy house, and the gold which should releeue the pore, lies canckering in thy cofers: which saying, as it teacheth the liberalitie due vnto the poore: so it blameth the careles rich, that account all to be their owne, and will part with nothing, keeping to themselues more then is sufficient. But to such saint *Iames* saith, that at the latter daie, the mite in the crums, the moathes in the garments, & the rust in the golde, shall fret them like canckers. *Ambrose* saith, it is no lesse sinne to take from him that rightlie possesseth, thē being able not to giue to him that wanteth.

The right rich man that duelie deserueth that name, is not knowen by his possession, by his costly fare, and costlie building, by his sumptuous pallace, by his plate, Iewels, and substance, but by considering the poore and needie: Whereof *Austine* sayth thus:

thus: the rich are prooued by the pouertie of others: so that still the scriptures and fathers prescribe not an indifferencie, but a necessitie: not at pleasure, but vpon duty, that the pore and needie shalbe considered and releeued.

Where is the large liberallity become, that in time past was rooted in our forefathers, they were content to be liberall, though they applied it to euill purposes, the successours of those which in time past gaue liberallie to maintain Abots, Friers, Monks, Nunnes, Masses, Durges, Trentals, and all idolatrie: seeing the abuses thereof, may now bestow it to a better vse: namely, to foster and feed the pore members of Christ.

The worlde is as great as it hath beene, the people now are more rich then they haue beene, and more couetous then they haue beene: yea, they haue more knowledge then euer they hadde: yet want the desire

sire they haue had to become liberall and seeme therein most wilfull ignorant.

The extorcioner can spare nought vnto the poore, for ioyning house to house, and land to land, though hee haue the poore mans curse for it: the Prophet *Esay* saith, the extortioner dooth no good to the poore, but dailie seeketh to roote them foorth of doores: the pride of apparell maketh vs forgette the patched of the pore. Our costlie fare, their extreame hounger, and our soft lodging, their miserable lying.

Oh howe liberall vvere people in times past to mainetaine superstition: and nowe hovve harde hearted are they growen to keepe the poore from famine, will ye make a skorne of the poore and needie: The poore novve perisheeh by the Riche menne, and noe manne considereth it. This is not the right duetie of faithfull Christians:

this ought not to be the fruits of our profession, nor this is not the mercy which we learne by the word.

Therefore towardes the relieſe of the pore I say, giue, and giue gladly: for the bread that is giuen with a ſtony hart, is called ſtony bread, though neceſſarie to bee taken by the poore, to ſlake hounger: yea, it is but ſower bread: ſuch a giuer in mine opinion, is next kinſeman vnto Sathan: for he gaue Chriſt ſtoans in ſtead of bread: but this man giueth chriſtians ſtonie bread. The VViſeman ſaith, lay vppe thy almes in the hands of the poore, and know that in the end, what thou keepeſt thou ſhalt loſe, but that thou gineſt to the poore, ſhalbee as a purſe about thy necke. For as this life waxeth olde, and our daies paſſe away, ſo ſhal this vaine pelfe paſſe away from vs, neither ſhall riches helpe in the day of vengeance, but the corruption abideth, which fretteth like a canker. Then what ſhall it profite to get

all

all the worlde, and when the worlde forsaketh vs, that shalbe most against vs, that best we loued while we were in the world. Let euerie man therefore perswade himselfe, that his soul is better then those subtill riches: the possession whereof is variable and vncertaine: for they passe from vs much more swiftlye then they came to vs. And albeit we haue the vse of them, euen till the last day, yet at length we must leaue them to others. Then ere you die, lay them forth for the profit of your poore bretheren: learne to forsake the couetous world, before it forsake you, and learne counsaile of our Sauior Christ, who aduiseth you to make friends of the wicked Mammon.

Wee see daily, that euerie one is good to the poore, (as we commonlie say) but they will giue the nought but wordes: when I say, great boast & small roast makes vnsauerie mouthes: yet if words will doe anie good, the

Luke 16.

poore

poore shall not want them. For it doth cost nothing to say alasse good soule, God helpe thee, God comfort thee, I would I were able to helpe thee: and such comfortable will saie so, that haue store of wealth lying by them. Such still wish well vnto themselues, in wishing themselues able: but of such wishing, and for such wishers, I saye as a beggar saide to a Bishop, who made like answere, that if such wishes were worth but one halfpenie to the poore: I doubt, they would not be so liberall. I wish you good brethren leaue wishing, & fall to some doing: you locke vp and will not loose, you gather together, euen the deuill and all, and why? Because you would faine hatch the Cokatrise egge: you nurse vp a canker for your selues, yea keepe the packe that shall trouble you, voyd ge vnto God, as Christ saith: O how hard shall it be for a rich man to be saued: it shall be easier for a Camell to goe through a needles

needles eie. This hee saith not, because no rich man shal be preserued, but because the mercileſſe riche man shall be damned. We are admonished to liberalitie by sundrie naturall examples, the cloudes if they be full, doe yeelde foorth their raine, much raine is a burden to cloudes, & much riches are burthens to men. It is sayd of *Abraham* in the 13. of Genesis, that he was burdened with gold: yet *Abraham* was a good man, but it burdened his head to be buſie with the cares of golde. Againe, to eat much, to drinke muche, and rest much, is a burthen to the soule, though it bee pleasant to the bodie. And in the 12. of Luke it appeareth, that abundance of riches, maketh one to eate muche, drinke much, and rest much: then were it not for the couetous mindes of those that haue much, they might impart to the poore one part of that which they daily spend in superfluity. If this bee not amended, I let you to

vnderstand that the poore must crie, and their voyce shall bee heard, their distresse considered, & our vengance shalbe wrought I tell you troth, euen in Iesus Christ that the poore hath cried vnto the Lorde, and hee hath heard them. With speed therefore open your eares: if not to man, yet to Christ, who continually commaundeth vs to giue and bestow vpon the poore and needie, Giue and it shall be giuen you saith he by S. *Luke*, and setteth before our eies the example of the poore widowes mites, as also the example of a couetous rich man, who demanding how hee might obtaine eternall life, was answered thus by him, go sell all thou hast, and giue to the poore, not that it is necessarie for euerie man so to do, or that a man cannot be saued without hee doe so; but thereby teaching him perticulerly to lothe the worlde, and generallie seeke meanes for the daily cherishing and the refreshing of the poore. Doe not

not continually feede your equals for that is offensiue: but when you may spare to spend and banquet your selues, then call the poore and impotent and refresh your poore distressed neighbors and brethren. And when *Dives* hath dined, let *Lazarus* haue the crummes. And stil remember the saying of S. *Matthew*: Blessed are the mercifull, for they shal obtain mercy.

To conclude (beloued in the Lord) let me entreate you rich men to cõsider it is your dutie, to remember the poore and their continuall want: you that eate till you blowe, and feede till your eies swell with fatnesse, that tast first your course meats and then fall to finer fare: that haue your seuerall drinkes for your stomacke, and your sortes of wine for your appetite impart some of your superfluitie vnto the poore, who being comforted by you, will doubtlesse pray for you that God wouldo blesse you and yours, and increase

you more a thousand fold which if they should forget, yet the promises of God remaine inuiolable towardes you for the same.

If the proud would leaue their superfluitie in apparell, their excesse in imbrodery, their vanitie in cuttes, gardes and pownces, their excesse in spangling their fantasticall feathers and needlesse brauerie, the greater part woulde suffice towardes the reliefe of the poore, and yet haue sufficient to suffise nature.

Let the glutton seeke onely to suffice nature and leaue his dayly surfetting in belly cheere, then might the poore be fed with that which he oftentimes either lothsomely vomites forth, or worketh as an instrument to shorten his owne life. Let the whoremonger leaue off his dalliance, and his inordinate expences for maintaining of his wickednesse, and it shall be good for his bodie, and better for his soule, yea his purse shall bee the

heauier, and he thereby better able to relieue the poore.

Let euerie artificer and tradesman liue orderly, auoyding superfluous expences, not spending his money vainely at dice, tables, cardes, bowling, betting, and such like, but liue as becommeth euill christians in the feare of God: they may haue sufficient for the maintainance of themselues and their familie, and yet the poore may be by them sufficiently relieued.

Let vs consider that we who haue our beginning from God, ought generally to bend all our actions towardes the pleasing of God, and doing as he commaundeth vs, wee please him: for if we helpe the poore wee helpe him, and doing all charitable actions to the poore, hee accompteth it as done to himselfe.

Let vs generally learn, not to contemne or despise the poore, but according to our abilities helpe their

and consider of their extreames: and at any hand not to disdaine and vpbraid them with the titles of base rogues or suche like, but in all godly christian meanes to cherish and comfort them with such charitable relief, as wee may in reason affoorde vnto them, yea and to consider of their cases, as if it wer our owne.

Let vs take example of good *Cornelius* the Captaine, of whome mention is made in the Acts of the Apostles, to whome the Angell of God appearing in a vision, said thus: *Cornelius*, thy praier and thine almes is come vp before God: loe heere the reward, and also of whom thou shalt be rewarded.

Let vs consider of their miserie that with hungry chappes, and lanke bellies, would willingly feed on that, which you wastfully consume, the poore I say woulde finde good comfort of that whiche commonly you fling to your dogges, and on your dung-

dung hils: and let vs haue regard to their coldneſſe, their nakedneſſe, their miſerie & greeuous neceſſitie: thinke of this and comforte them. And let vs be mindfull that pouertie and want compelleth many an honeſt perſon to take in hand the performance of much vilde and ſlauiſh buſineſſe: and that therefore they deſerue to be ſuccoured with mercie and pitie rather then to bee deſpiſed for their poore eſtate: O think, ſome harde hearted perſons were in their miſerable eſtate, how glad wold you be to be refreſhed, that now wil skarſly yeeld one penie to their reliefe.

Laſtly, let vs call to mind the exãple of the widow of *Sarepta*, who thogh her prouiſion and ſtore were but litle when the prophet of the Lord came to her to aske her bread, anſwered I haue nothing but a little flower in a barrell, and a little oyle in a cruſe: which notwithſtanding ſhe willingly beſtowed vpon him: for which, a

thing worthie memorie followed: for her barrell was againe filled with flower, and her pot with oyle: this was the Lordes doing for fostering the poore prophet of the Lord, sure the plentie that commeth by the poore is much, for the field of the poore is fruitfull, it surrendreth again the fruit to them that giue ought, yea if it be but a cup of cold water, as saith our Saviour Christ. To whome be all honour, power and dominion, now and for euer, Amen.

Mark. 10.

FINIS.

A HARMONIE, FROM HEAVEN.

Sommoning all men vnto the hearing of the trueth.

By Henrie Smith.

LONDON
Printed by Iohn Wolfe, & are to be sold by William Wright.
1592.

A harmony from heauen

Sommoning all men to the hearing of the truth.

Matt. 28. 19

The text. *All Nations.*

THe Apoſtle *Paul* writing to *Timotheus* telleth him, that GOD would haue all men come to the knowledge of the truth, & bee ſaued; in which words the Apoſtle giueth him to vnderſtande, that there is none other waye, either for Prieſt or people to come vnto God, but by that ordinarie meanes, vvhich is the hearing of his word, the which the Apoſtle calleth his truth: becauſe it is not onely true of it ſelfe, but alſo doth witnes of his truth, who is truth

1. Tim. 2. 4.

it selfe: by the verie same name doth our Sauiour Christ call gods worde, when making his praier to his heauenlie father (for the elect) he saith: father, sanctifie them in thy truth; and immediatlie addeth, thy word is the truth. The next thing that the apostle aduertiseth *Timothy* of, that this truth being rightlie knowen, bringeth saluation to them that so know it, & this the Apostle confirmeth by an argument taken from his owne faith, whē he saith, I am not ashamed of the gospell of Christ, for it is the power of God, able to saue euerie beleeuer. And last of all, the Apostle hath sette downe the generalitie of this trueth, both in saying to Timothie, that god would haue al men to be acquainted with it, & to the saints at Rome, that it is able to saue euery beleuer. Herof it cōmeth, that he writing to the Collossiās, exhorteth thē not so much to the hearing of this trueth taught thē, as to an inward intertainment of the

Iohn.17.17.

Rom.1.16.

same, when he saith: let the worde of Christ dwell in you plentifullie in all wisdome, teaching and admonishing your own selues, teaching thẽselues, because many of the *Colossians* seemed to be ignorant of that which they shuld know, and admonishing themselues, because a number of them did know much, but practised litle. So that, such is the entertainment that gods word ought to finde amongst vs, as *David* promised thereunto, when hee said: O Lord, teach me the way of thy statutes, and I shall keepe it euen vnto the ende. And wee are taught to entertaine gods worde, by the example of *Iohn*, who receiuing the litle book at the hand of the Angell, was commanded to eate that booke, partlie to teach vs, that gods worde must abide within vs, and partlie to signifie, that our bodelie breade serueth not our soules necessitie. *Esay* said, that he had carefully earned gods message: for I was found, (saith hee) of those that

Colos. 3. 16.

Psal. 119. 33.
Apoc. 10. 10.
Mat. 4.

sought

sought me not, and haue bene made
Esay 65.1. manifest to them that asked not after
me, howbeit hee was not so carefull
in speaking, but the people were as
careleſſe in hearing: for the whiche
cauſe, hee vttereth this complaint:
Lord who hath beleeued our report,
or to whome is the arme of the Lord
reuealed? When *Ieremie* had faithful-
lie deliuered the meſſage of the Lord
his GOD, in rebuking thoſe Ievves
Esay 53.1. which burned incenſe to the Idols
of Ægypt: hee ſaith, that all the men
that knewe that their wiues had bur-
ned incenſe to ſtraunge Gods, and a
Ier.44.14.15 great manie women which ſtoode
by, gaue him this anſwere: the word
which thou ſpeakeſt vnto vs in the
name of the Lord, we will not heare
it of thee, but what we thinke good,
that will we doo. Such was the wic-
kednes of the people ſo manie yeares
paſt, as appeareth in manie places of
gods worde: among the which, that
of the Babylonians was not the leaſt

which

which moued Ieremie to send Seraiah vnto them with the booke, & with a strait charge, that when he had read it vnto them, hee should binde a stone vnto it, and cast it into the riuer Euphrates, to teach the Babylonians & all men, that as the hard stone caused that good booke to sincke in the water, so the hardnes of our stonie hearts, is not onelie the depriuing of vs, of many good blessings, but also a violent sincking of our soules in sinne. Ier. 51. 63.

The iust consideration whereof, moued the Apostle Paule, to expostulate the matter with euerie harde harted sinner in this sort; doest thou not know, that the bountefulnesse of God, leadeth thee to repentance, but thou after thine harde heart that can not repent, doest heape vp to thy self wrath against the daye of wrath, and of the declaration of the iust iudgement of God, and yet to see what final preparation there is vnto repentance, Rom. 2. 4. 5.

tance, euerie godly man wisheth like zealous *Ieremie*: Oh that mine head were a fountaine: and that mine eies were riuers of teares, that I might weepe day and night for the slain of my people: so greeuous is the way of the vngodlie vnto the child of God, that he cannot account it any better thing, then a race wherin they runne striuing, who shall come first to the deuill, when they lead a life as voyde of repentance, as if sinne were seene and allowed, and hel fire but an olde wiues fable. What made *Ieremie* so wearie of his people, but that he sawe them wearie of well doing, for sighing and sorrowing thus he saith. Oh that I had a cottage in the wildernes of wayfaring men, that I might leaue my people & go from them, for they are all adulterers, and an assemblie of rebels.

So long as *Steuen* the Martyr talked to the Ievves of their petigree, they harkened vnto him diligentlie, but when

when he rebuked their sinnes, saying that they were a stiffenecked people, and of a hard heart, resisting the holy ghost, in persecuting the prophets, and putting to death the Lord of life. Then they stopped their eares, and gnashing their teeth, ran vppon him and stoned him to death. So fareth it at this day amongst men, that many are aswell contented to heare pleasant things, as the Iewes were to harken to *Steven*, repeating their parentage. But if a man shall hit all sorts of ill manners, aswel as speake to al sorts of men: they holde it as a principle, that hee forgetteth his Text, who remembreth their sinnes, notwithstanding they knowe, that it is the Ministers dutie to tell the house of *Iacob* their sinnes, and to let Israell heare of their transgressions; and the peoples part, not onelie to be content, but also desirous to know their duties, and to shewe their desire in the forwardenesse of their comming before him

Act. 7. &c.

Esay 58.

that ought to teach: Otherwise we might imagine, that God spake but in sport, when hee saide by his Prophets, the Priests lippes shall preserue knowledge and the people shall seeke it at his mouth: For so thought the euill disposed people in *Ezechiels* time, vvho vsed to hear him preach with the like affections that manie bring novve a daies. Concerning vvhose fruitlesse hearing, God informeth *Ezechiell*, by saying vnto him: Sonne of man, the children of my people talke of thee by the walks and in the dores of houses, & speake one to another, euery one to his brother, saying: come I pray you and heare what is the word that cõmeth from the lord. They come vnto thee, as the people vsed to come, and my people sit before thee, and heare the wordes, but they will not do them; for with their mouthes they make iests, and their heart goeth after their owne couetousnesse, and loe thou art vnto them

Malac. 2. 7.

them; as a iesting song of one that hath a pleasant voyce, and can sing well; for they heare thy wordes, but they do them not.

These people & the people, which were in the time of *Hosea* the Prophet, may meetly be matched with the men of our age, who were as ready to raile on the priest, as hee was prest to reproue their sinne. For saith *Hosea*, these people are as those that rebuke the priest. It is most true that the want of saluation proceedeth eyther of the lack of teaching, or of the want of faith to beleeue rightly that which is taught. Hoseah. 4. 4.

The first of these is approued by the wordes which the holy Ghost spake by the mouth of this prophet late named (thus) my people are destroyed with lacke of knowledge. &c. The other by the testimonie of our seauour Christ himselfe, who sending hys Eleuen to preach and baptise, saith he that beleueth, and is baptised shall Hoseah. 4. 6. Mar. 16. 16.

be saued; he that beleeueth not shall be damned; why went the rich man to hell? but either for one of these causes afore named; or for thē both (that is to say) because he neuer frequented the word of God; whereby faith is begotten in the heartes of the hearers; or if hee heard the same worde, yet it was heard so carelesly that it tooke no roote at all: and indeede that answere which *Abraham* made to his requeſt, seemeth to auer the trueth of that whiche I say; for when requeſt was made by that helhound, that a messenger might go from the dead to his fiue brethren, which were yet at his fathers house. &c. *Abraham* replied (thus) they haue *Moses*, and the Prophetes. Let them heare them; for as *Abraham* sayth, if that whiche *Moses* hath set downe in Gods iustice, cannot better our brasen faces: and heartes of Adament, nor they vnualuable, and moste assured promises made by Christ to his

his elect, and recorded by his prophetes, cannot driue vs from sinne, and draw vs to himselfe. Then there is no more hope of vs, in hearing the worde of God, then was of *Symon* and *Iudas*. Though they heard the worde, and receiued the Sacramentes, for our life is no other waie reformed by a careleſſe kinde of hearing, then *Ieroboam* redreſſed the religion in Iſrael, when hee ſet vp two golden Calues, the one in *Dan*, and the other in *Bethel*, that the Iſraelites might worſhip them: or *Nabuchadnezzer* in his kingdome, when he deſtroyed Idols, that he might be worſhipped as God. It is a matter ſo true, that no man can ſo much as imagine, much leſſe ſpeake the contrarie, without great offence that God hath done ſo much for his vine, as by anie meanes might be, in ſo much that *Dauid* the king of Iſrael neuer hadde greater cauſe then the prince and people of England haue,

Acts 8.13. Acts 1.18.

1. Kings. 12.

Iudith 3.8.

Eſay 5.4.

ob D 3 to

Psal. 147. 20 to say of the goodnesse of God, hee hath not dealt so louingly with anie nation as with vs; in giuing to vs so long vse of his lawes, and yet, he that compareth the pastors painfull preaching with the peoples little profiting, in most places of this land, shall finde iust occasion to thinke that the sonne of God hath pronounced that same curse vppon this Englishe vine: which hee vttered against that fruitlesse figtree mentioned by *Marke* in these wordes, *Neuer fruite growe on thee henceforth*: God grant that there be not some men: who measure the meate by the man, like those proud Citizens, whiche saide wee will not haue this man to reigne ouer vs, and loathe the message because they like not the messenger, like those skornfull *Iewes*, that tolde *Ieremie* to his face: the worde which thou speakest to vs in the name of the Lord, wee will not heare it of thee, but whatsoeuer we thinke good, that will wee do

Mark. 11. 14.

Luke 19. 14.

Iere. 44. 14. 15.

do, but that they may knowe those men which labour among them, and haue the ouersight of them in the land, and not barely knowe them, but also loue them for their good workes sake. Thus hauing finished the former circumstances as compendiously as I promised: I proceed to the next wordes, the whiche containe in them, the second part of a christian ministers dutie, which is to minister the sacramentes rightly, whereof one is set downe in his due order by the instituter Christ hymselfe, when he saith, baptising them in the name of the father, and the sonne, and the holy ghost. Nowe because the worde Baptisme hathe diuers significations in the scripture: I will heere set downe, as manie of them as my memorie can recorde. First the worde Baptisme according to the true meaning of the Greeke text: *Baptisma* doth not signifie onely addicting, but suche a dipping in

1. Thes. 5. 12

the water as doth cleanse the partie dipped, and for that the *Primitiue* Churche did vse to put the parties baptised quite vnder the water. Therfore *Paule* writing both to the Ro*maines* and *Colossians*, vseth these wordes: wee are buried then with him in baptisme into hys death: that like as Christ was raised vp from the dead, by the glorie of the father: So we also should walke in newnesse of life: in the whiche wordes the Apostle sheweth what resemblance their baptisme hath with Christ hys death and resurrection. Secondlie, baptisme is vsed for a bare washing, in whiche sense our Sauiour spake, when he saide to the *Pharisies*, you lay apart the commaundementes of God and obserue the traditions of men, as the washing of pottes and cuppes and manie such like thinges ye doe, and in the same sense we read in the Epistle to the *Hebrewes*, when the author saith that the olde Tabernacle,

Rom. 6. 4.
Coloss. 2. 12.
Marke 7. 8.
Heb. 9. 10.

bernacle, consisted of manie washinges and ceremoniall rightes, vntill the daie of reformation came. Thirdly, by baptisme wee may vnderstand affliction, as our Sauiour Christ did, in saying to *Iames* and *Iohn* the sonnes of *Sebedeus*, can you be baptised with that baptisme wherwith I must bee baptised, and to hys Disciples, I must bee baptised with a baptisme, but howe am I payned vntill I bee ended. Fourthly, baptisme is a liberall distributiō of the graces of GOD, as appeareth in these wordes. *Iohn* baptised with water, but you shall be baptised with the holy Ghost within these few dayes.

Mark 9.38.

Luke 12.50.

Acts 1.5.

Fifthly, the worde baptisme is taken for doctrine onely, as in that place wherein the holie Ghost hauing occasion to speake of *Apollo* a Ieue of *Alexandria*, sayth that hee was mightie in the Scriptures, and did knowe but the baptisme of *Iohn* onely.

Acts 18.25.

only. And last of al Baptisme is taken for a reuerent order of ministring that Sacrament in the Churche, and the whole sanctification of the parties baptised as in the wordes of this present part of Scripture, baptising them. &c.

But to speake of the Sacrament it selfe. It hath beene vsuall with almightie God from time to time to confirme hys couenauntes with seales set to the same: for example wee see, that there is a Rainbowe in the cloudes; the reason whereof is, that GOD hauing in his iustice destroyed the olde worlde for sinne: (onely *Noah* and his famelie being excepted) the same GOD in hys mercie made a couenant with *Noah*, that hee would neuer destroy it so againe: for confirmation thereof hee set the Raynbow in the Clowdes as a seale to that couenant betwixt him-
Genes. 9. 13. 14. selfe and *Noah*; So was circumcision giuen to *Abraham*, as a seale of confirma-

firmation in that promise, that in his seede, all the nations of the earth should be blessed: So that as manie as were circumcised, were within the compasse of that couenaunt, in stead whereof, wee haue baptisme, the whiche whosoeuer shall refuse: wee accompt him, as cut off from Gods Church. Christ Iesus gaue inuisicle grace, by visible laying his handes vppon children and other sicke people: So hee gaue the gift of his holy spirite vnto his Disciples: when hauing breathed vppon them, he sayd: receiue you the holy ghost. The Sacramentes were ordayned in the church of God for 3. vses: first that we should acknowledge all those to be our fellowes seruants, whom we see to haue put on the same liuerie with our selues, and in this sense said the Apostle *Paule*: all those that are baptized into Christe, haue put on Christ. Secondly, the Sacramentes do put a manifest difference betwixt

Gen. 17.10. 11.

Marke 10.

Iohn 10.22.

Galat. 27.3.

the

Acts 2.39. the true church and the false, as *Peter* hath taught vs, in saying repent, and be baptized euerie one of you in the name of Iesus Christ, for to vse the promise made vnto your children, & all that are yet farre off, euen so many as God shall call: and our Sauiour saith, to such belongeth the kingdom of God: that is, to such as lead an in-
Mark 10.14. nocent life.

The third vse of the Sacraments, is to seale vp in the hearts of the elect all those promises which GOD hath made vnto them in Iesus Christ his Son, and their Sauiour: in the which sense *Paule* spake, when hee said, that
Rom.4.11. *Abraham* receiued the sign of circumcision, as a seale of that righteousnes which he had by faith, and in the verie same sense our Sauiour saith, hee
Marke 16. 16. that beleeueth and is baptized shall be saued. But it is to bee considered, that the Institutor setteth downe the form of administring the sacraments, when he saith, baptizing them in the

name

name of the father, of the ſonne, and of the holie Ghoſt. Hee commaundeth to baptize in the name of the father and of the ſon, becauſe the holie Ghoſt proceedeth from the father & the ſonne, and in the name of the holie Ghoſt: for except a man be borne of water and the ſpirite, he cannot ſee the kingdom of God. When our ſauior offered to waſh *Peters* feet, he imagined it to be a nedles work, for thou ſhalt neuer waſh my feet ſaid he: but when Chriſt aunſwered, that ſuch as are not waſhed by him, haue no part with him: that is, neither part of his ſpirite, nor of his kingdom. *Peter* bethinking himſelfe better, would not haue his feet onlie, but alſo his hands and head waſhed: howbeit it is not neceſſarie to waſhe any more then is vncleane: as *Peters* feet defiled vvith dirt and mire, ſo our ſoules ſpotted with ſins, muſt be cleanſed by Chriſt his bloud onely. And after this manner it is neceſſarie, that euerie one of

Iohn 3. 5.

Iohn 13. &c.

vs should be washed: wherof the outward putting of water vpon the partie baptized, is a liuelie figure. *Iohn Baptist* was sanctified in his mothers wombe, as the Angell had foreshewed. Luke 1.15. But when our Sauiour Christ came to him to be baptized, *Iohn* put him backe, and said: I haue neede to bee baptized of thee, and commest thou to me? Math. 3.13. That kingly prophet *Dauid*, was a man after gods own heart, yet he saith of himselfe: I was borne in iniquitie, and in sin hath my mother conceiued mee. Psalme 51.5. *Iob* was called by God himselfe a iust and vpright man, fearing God, and eschewing euill: whose peere was not found vpon the face of the earth: notwithstanding all this, he saith of himselfe: Iob 1.8. &c. who can bring a cleane thing out of filthines? the which question is all one with *Paules* affirmation, who saieth: such as the roote is, such are the braunches, as if hee had said with *Adam*, the father of vs all was vndefiled. Iob. 14.4. Rom. 11.16.

then

then are wee his sons cleane also. But if he were once dead in sinne, beeing our roote, then howe could wee his imps haue life of our selues. All this was spoken of originall sinne; as for actuall sins, namely, those sins which we continuallie commit, they are as palpable as the darknes of Ægipt, the which as *Moses* saieth, was so grosse, that it might be felt: in so much, that Exo. 10.22
Dauid saith, when God looked down 22.
from heauen vppon the children of Psal. 14.2.3.
men, (that is) when hee considered mans conuersation: they were all so farre gone out of the way, that there was none that did good, in so much that the prophet repeateth it with an *Emphasis*, and saith, no not one. And the man of God *Moses*, saith: when God beheld the boldnes of the olde world in sinning, it repented him that Gen. 6.5.6.
he had made man: that is, he was sorie, that man whome he had made to liue well, should liue so ill. The continuall sinne of Sodome brought fire

and

Gen.19.24. and brimstone from heauen to consume them in the same. *Dauid* feeling the burthen of his sinnes, began to Psalm 38. 4. sincke vnder them: for (saith he) my sins are gone ouer my head, and are like a sore burthen, too heauy for me to beare. *Paule* hauing by the vertue Rom.7.7. of the law, learned his sinnes, (for he had not knowen sin, except the lawe had said, thou shalt not sinne) fell to lamenting of them thus. O wretched man that I am, who shall deliuer me from this bodie of death: where it is to be noted, that he calleth his bodie a bodie of death, in respect of sinne, 1. Cor. 15. which giueth power to death ouer 56. our bodies. And to conclude, of such force is sinne in vs, that if the goodnes of God had not so præordained, that the vnbeleeuing husband is sanctified by the beleeuing wife, and the vnbeleeuing wife, by the beleeuing 1.Cor.7.14. husband, our children should be verie vncleane.

Againe, beeing washed or baptized

zed in the name of the father, sonne, and holie Ghost: wee are aduertised, that wee must giue godlie, christian, and holy names vnto our children in in token of their sacred profession, for holie is he that hath called vs, and that we may be the more forward so to doe. It will be worth our labour to consider of a few examples, tending to the same purpose, as of *Zachary* the father of *Iohn* the *Baptist*, who being dum when that his son was born, his friends made signes vnto him, howe he would haue him called, and aske-ing for writing tables, writte, saying his name is *Iohn*: the which worde *Iohn* is as much as (to say) Grace: and thus was *Zacharie* commanded by the Angell to name him. The scripture accordeth plentifull examples of those that haue giuen names to their children, affoordeth to suche occasions as haue been offered in the time of their trauell: As when *Rachell* went with her husband *Iacob* toward *Be-*

Luke 1. 62. 63.

Luke 1. 13.

affordeth accordeth

thell to builde an aultar vnto God.
She trauailed in child-birth, and in trauelling dyed: but before shee de-
Gen.35.18. parted, shee called his name *Benony*: that is, the sonne of her sorrowe; but his father *Iacob* called him *Beniamin*; that is the sonne of his right hand. So *Leah* hauing born to *Iacob* foure sons she said, now will I prayse God, &c. And that shee might the better beare in minde her promise, she named her
Gen.29.35. last son *Iudah*. When the man of *Beniamin* came frō the Israelites with his clothes rent, and dust vpon his head in token of heauinesse, and certified
1.Sam.4.12. father *Ely*, that Gods *Arke* was taken by the *Philistines*, and that his two sonnes were slaine: the old father fel backeward out of his seate, and broke hys necke, and his daughter in lawe. *Phynies* wife being flighted with feare: fell in trauell and dyed in child-bed: but before her death, she called her sonne *Icabod* (that is) the glorie of God, meaning thereby that

she

she accepted the glorie of God to be taken from Israel, when Gods Arke which was a figure of his Churche, wherein wee glorifie his name) was taken awaie by the enemie. And secondly to admonishe all parentes so to nuriture vp their children, that they may seeke to maintaine the glorie of God better then *Ely did*, for the wickednesse of whose children: As also for the fathers default in not correcting them, God had threatned before that if he once began with him, he would make an end with him: so that as the Prophet saith: children being the fruite of the wombe, as they are come from God, are a good blessing and an heritage that commeth of the Lord, because hee it is, from whom euerie good and perfect gift doth proceede: yet in respect of men, so may the matter be handled that they shall finde no such crosse or curse as graceless or vnruled children: such as *Esau*, and his two wiues

1. Sam. 3. 11. 12. 13. 14. &c.

Psalm. 12. 7.

Gen. 26. 35

who were a griefe of minde, and a heart breaking to *Isaak* their father, and *Rebekah* their mother.

It is true that the verie godliest men and women, haue rather desired sonnes then daughters at the handes of God, but they did it for good and godly purposes: As when *Abraham* desired a sonne to the end
Genes.15.2. that *Eliezer* the steward of his house being a stranger, Namely a man of *Damascus* should not be the heyre of his goods. So did *Anna* pray to God for a sonne when she said, O Lord of hostes, if thou wilt looke on the trouble of thine handmaid & remember, me, &c. And giue vnto thine hand-
1. Sam. 1, 11. &c. mayd a manchilde: then will I giue him vnto the Lord al the daies of his life &c. And as the verie name of a sonne is in price and preferred at this day, so hath it beene heeretofore, as
1. Sam. 4. 20 when *Phinees* wife being neere her deathe in trauell: the midwife with the rest thinking to comfort her, said;

ſaid; feare not for thou haſt borne a ſonne, when the angell ſayd to *Abraham* this time twelue monethes; *Sarah* thy wife ſhall beare a ſonne. *Sarah* laughed as partly doubting, and partly ioying that ſo ſage a woman as ſhee ſhould conceiue a ſonne by ſo aged a man as *Abraham* was. That ſame Angell that certified *Zacharie* that *Elizabeth* his wife ſhoulde beare *Iohn* the *Baptiſt* ſaid, not onely that it ſhould be a ſonne: but ſuch a ſonne as ſhould bring ioy to him and many more. And that Angel *Gabriell*, that was ſent of God *Mary*, the mother of our ſauiour, according to his humanitie, ſaith, that in ſtead of feare ſhee had found fauour with God: and his reaſon is this: for thou ſhalt beare a ſon, and ſhalt call his name Ieſus: As if he had ſaid, it is a great bleſſing of God to beare a childe: and a greater to beare a man childe: but to be ſo farre in Gods fauour as to beare ſuch a ſonne, as ſhalbe the ſauiour

Gen. 18, 10, 12.

Luke 1. 13, 14.

Luke 1. 26, verſe 30.

of the worlde, it is the greatest grace which hath beene heard of: in the which, God make his Church ioyfull; and for the which in speciall, and for all the rest of his blessinges in generall, God make vs thankefull, Amen.

John 10.9.

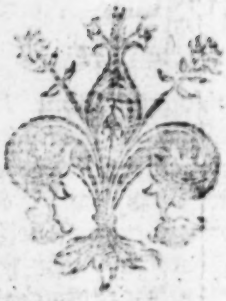
I am the doore: by me if any man enter in, he shalbe saued, and shall goin, and go out, and shall find pasture.

FINIS.

MEMENTO, FOR MAGI-STRATES.

By Henrie Smith.

LONDON
Printed by Iohn Wolfe, & are to be sold by William Wright.
1592.



MEMENTO,

FOR MAGI-

STRATES.

By Hugo le Smith.

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A Memento for Magistrates.

THe Apostle *Paul* writing to *Timotheus* amongst manie other things, assureth him, that those Elders which rule well, are worthie of double honour. And the Authour of the 45. Psame, speaking of the gouernement of *Salomon* saith: The Scepter of thy kingdoome is a right Scepter, for thou loueſt righteousnes and hateſt iniquitie; in which words the Author aduoucheth, that he cannot rule rightlie, that loueth not to iudge iustlie, and that he vsurpeth authoritie that dealeth partiallie: for wee must remember, that hee measureth *Salomons* worthinesse to

1. Tim. 5. 17.

Psal. 45. 7.

raign by his wel swaying of the scepter, the which *Salomō* could not haue handled so commendablie as he did, if he had not bene carried away with an earnest desire to deale indifferentlie amongst men in causes of controuersie, but most plainly appeareth his great desire of godly gouernment in that heartie praier which hee vttered vnto almightie God, (when he said)
3.king.3. giue vnto thy seruant O Lord an vnderstanding and a wise hart, to iudge thy people, that I may discerne betwixt good and euill. In this praier it is plaine, that although hee was a King, yet he calleth himselfe the seruaunt of God, for promotion commeth neither from the East, nor from the West, nor yet from the south, but from God, who plucketh down one, and setteth vppe another. And *Salomon*, hauing praied for wisdome and
Psal.75.7.8. vnderstanding, hee sheweth whereunto he wold applie those good gifts of God, euen vnto the glorie of him

that

that gaue them, to iudge thy people, that I may discerne betwixt good & euill (saith hee) for by him Kinges raigne, and by him Princes decree Iustice. When *Iethro* the father in law of *Moses*, came out of the land of Madian to see *Moses* being at the mount of God, which was mount Sinai, and beheld how the people flocked vnto *Moses* their magistrate for iudgement & iustice, by due consideration thereof: *Iethro* found these three inconueniences: First, that *Moses* wearied himselfe with sitting in iudgement from the morning vntill night. Secondly, that he was too tedious vnto the people which attended vppon him in all that time. And thirdly, that notwithstanding his carefulnesse in iudgement, and their earnest expectation of iustice, hee was not able to dispatche so manye matters as vvas brought before him: but with a light hearing, and a little regarding of manie mens causes. Wherefore, *Iethro* Prou. 8. 15. Exod. 18.

being

beeing a man verie desirous that iu-
stice might proceede, that no mans
matter should sleightlie be slipt ouer,
counsaileth *Moses* to make more Ma-
gistrates in Israel, and to the end that
this might be perfourmed the better,
Iethro dooth point at the disposition
of those men which should bear rule,
for (saith he) thou shalt choose out a-
mongest all the people, men of cou-
rage, dealing trulie, fearing God, and
hating couetousnes, and them shalt
thou make gouernours ouer the peo-
ple.

By this you may perceiue, how *Ie-
thro* in counsailing, and *Moses* in pra-
ctising, did both aime at iustice and
true iudgement. For it is not a meane
matter, or light labour, for men of
yeeres to sit from morning to night
in iudgement: no, their yeares, anti-
quitie, & consequentlie their bodies
imbesilitie cannot easilie endure it,
besides the care of common causes
heard at home, and that which is the
biggest

biggest burden of all, the continuall good of the Common-weale, which they meditate carefullie, when vvee sleepe securely is not to be forgotten, but herin are many Magistrats greatly to be blamed, in that they cause the people to attend vpon thē from morning vntil night, with expenses great and continuall, whilest they find no end of poore mens matters, because they wishe no ende of spending money.

Are their mindes set vpon righteousnes which deale thus? No, no: they are the same that the Prophete spake of, when he said, the vngodlie seeketh occasion against the righteous, and knasheth vpon him with his teeth, for the crafty counseller taketh occasion to hinder his Cliants iust cause, that he might still feede vpon the poore mans purse: the Lawyer, who careth not to deale vnfaithfully is like the christall glasse, which flatteringly sheweth vnto euerie man a Psal. 37. 12.

faire

faire face, how iuill fauoured so euer he be. So can he perswade the simple swain, that his cause wil bear a strong action, bee it neuer so weake. Oh remember what God said vnto Israell,
Deut.12. you shall not do what seemeth good in your owne eies, but what I command you: Then know, that you do not that which he hath commanded because you deale not with mercie and truth, for if euer the time required,
Psal.25. and occasion was offered to moone that question to Magistrates, which *Dauid* did in his daies: namelie,
Psal.82.2. how long they will proceede to giue vniust iudgement, and to accept the person of the vngodlie. Nowe is the time and occasion present, for I doe not doubt, but it is too true, that the Prophet hath spoken, who saith,
Abac.1. that the vngodlie are more set by the righteous; and this is the cause that wrong iudgement dooth proceed. How can iustice sit, when there is no seat appointed for her, you may be

be sure she will not haue to do with the stoole of wickednes, where mischiefe standeth in stead of iustice. It was a woorthie commendation that *Dauid* vttered in the praise of Ierusalem, when hee said; there is the seate for iudgment, the which appointing of that seat for iudgement, was an argument that they loued iustice: and first the place wherein it was set, assureth vs hereof, for it was set in the gate, wher through men might haue passage to and from the iudgement seat. Secondly, the maner of framing that seat in the gate: namely, that the Iudges of force must sit with their faces towards the rising of the sunne, in token that their iudgement should bee as pure from corruption, as the sun was cleare in his chiefest brightnesse. Oh happie house of *Dauid*, whose seat was set so conueniently, whose causes were heard so carefullie, and matters iudged so iustlie. The Israelites thought themselues well a-

Psal. 94.

Psal. 122.3.

paid,

paid, vvhen they had the gouernement of *Debora* that vertuous VVoman, for all vvas laied a bed, vntill shee came vppe a mother in Israell; and as shee was a good gouernesse in her time, so shee loued those that were like vnto her selfe: for saieth shee, my heart is set vpon the gouernours of Israell. *Dauid* was a good King vvhile he liued, as it did appeare by the testimonie of God himselfe, who said of him, I haue found *Dauid* my seruant, with my holie oyle haue I annointed him. Secondly, by his appealing to God for iudgement in this case, when he saith, be thou my iudge O Lord, for I haue walked innocently, &c.

Iudg. 5.8.

Psal. 89.

Psal. 26.1.

And last of all, by that good counsell which hee gaue vpon his deathbedde vnto *Salomon* his Sonne, who was to succeed him in that kingdom, for (saith he) thou shalt prosper and come to great honor, if thou keepest the commandements which GOD com-

3. king. 2.3.

commanded *Moses*, when *Philip* the King of Macedonia, did cast of the earnest sute of a poore widowe, with this slender answere, go thy way, for I haue no leasure to heare thee now. She replied thus, and why hast thou leasure to be a King: as if shee should haue said, God hath giuen thee time to raigne, and power to gouern, that thou mightest applie them both vnto that end wherefore they are giuen thee: for mercie and truth preserueth a King, and with louing kindnes his seat is vpholden. When *Salomon* praied to God for an vnderstanding hart that he might do iustice among gods people: it is said, that his praier pleased God passing well, becausse *Salomon* asked wisedoome rather then wealth, and knowledge rather then honor: for thereby he gaue euidence that his heart was set vpon righteousnes: for out of the aboundaunce of the heart the mouth speaketh. It is a most excellent praier which the Pro-

Prou. 20.

3. King. 3.

phet maketh, when he saith, giue thy
Psal.72.1. iudgement vnto the King, O Lorde,
and thy righteousnes vnto the kings
sonne, &c. then shall hee iudge the
people according vnto right, and de-
fend the poore, wherein the Prophet
praied for himselfe, while he gouer-
ned the kingdome of Israell, and for
his successors in the same, hauing re-
lation vnto that promise spoken of in
Verse 9. the 132. Psalme: the Lord hath made
a faithfull oath vnto *Dauid*, and hee
will not shrincke from it, saying: of
the fruit of thy bodie shall I set vpon
thy seat: if thy children keepe my te-
stimonies which I shall learne them.
And the Prophet proceedeth to say,
then shall he iudge the people accor-
ding vnto right, and defend the pore,
by the word (then) hee insinuateth,
that when God giueth grace to the
Magistrate, then hee cannot choose
but do right, and defend those which
doe sustaine wrong. But when the
Prophet saith, (and defend the pore)

some

Some man would thinke that he had saide enough before, and therefore might haue cut of this speach, but it is to be remembred, that as sick men needeth not the Phisition, or the way fairing man his weapon at one time onelie, but as often as the patient is sicke, so often hee must haue the Phisitions counsaile, and as often as the traueiler is assaulted, so often hee vseth his weapon. In like sort the pore man oppressed often, doth as often neede the defence of the Magistrate: And therefore, hath the Magistrate the sword alwaies caried before him, & this sword is alwaies caried before rather the behind the Magistrat, that he might rather remeber iustice, then cast the care thereof behind his back, the last, but not the least thing to bee marked of the Magistrate is, that iustice is set fooorth with a paire of ballances in the one hand, whiche admonisheth him to waie those matters iustlie which are brought before

him: And within the other hand a two edged sword, to the intent that iustice might returne to iudgement, (that is) that thinges iustlye iudged, might bee rightly rewarded on both sides: whereof King *Salomon* hath giuen a good president. First, in finding out the true mother of the smothered childe, which is a point of iudgement. Secondlie, in restoring the liuing childe to his owne mother, whiche was a point of iustice. And these parters of a Christian Magistrate duetie are so necessarilie lincked togeather, that so often as one of them is wanting, the lavv receiueth a maime at the hand of the Magistrate. As when *Pilate* iudged Christ guiltlesse, but yet put him to death: and when *Paules* cause was heard and approoued, yet hee was left in prison: Therefore, it is good counsaile, and worthie to bee hearkened vnto, which *Dauid* gaue vnto all Kings and Magistrates, that they

Psal. 94. 15

3. king. 3.

Iohn 19. Act. 24

bee learned and wise: for if the Magistrate be not wise, (words) may easile the matter away. As when *Daniel* when he was accused of dispising the decree of *Nabuchadnezzer* the King of Babilon, *Ieremie* to bee an enemie to the common wealth of Israell, *Elias* to bee a troubler of the state, *Paule* to be a factious & seditious fellow, *Nabuath* to haue blasphemed God and king *Ahab*: and as at the importunate crye of the Iewes, Christ was put to death, and *Barrabas* the murtherer set at libertie. The speciall wisedome of God, matched *Moses* the Magistrate with *Aron* the minister, thereby giuing vs to vnderstand, that when the word & the sword go together, there can be none other but good gouernment. As for example, so long as the good priest *Iehoiada*, & the godly king *Ioas* liued togedher, God was worshipped, and his people guided acording vnto his word: for the man of God counsailed vertuously, and the King

Psal 2.10.
Bel and Dragon.
Iere.18.
3.king.18.
Acts 24.
3.king.11.
Luke 23.
Exod.4.
4.king.12.

practised carefully: whereunto that saying of *Solon* doth verie well agree, who being asked when the common wealth did best florish: he answered, when the people obey the magistrat, and the magistrate obeyeth the law: for lawes are better vnmade then vnkept; no doubt there want not such, as will say with those headstrong people in *Dauids* daies: let vs break their bonds in sunder, and cast away their coardes from vs, and our lawes haue bene a long time like to spiders webs, so that the great buzzing bees break through, & the little feeble flies hang fast in them. Psal. 2. 3.

But admitte that you replye and saye, they are made stronger, then in the daies of our forefathers, yet are they like vnto walled Cities in the time of warre, at the which time, bee your walles neuer so strong, they are beaten downe: if they want men and munition, so if your lawes wiselie made, doe want Patrones to defend them,

them, they will soone be little worth; therefore it was not the worst warning that *Iethro* gaue to *Moses*, that he should make such magistrats as were men of courage: For as *Crisippus* sayd somtimes, so it is true at all times, that if a magistrate ruleth amisse, hee shall procure the displeasure of God; (if well) hee shall be hated of men, and herof it commeth, that *Valerius Maximus* writeth to *Antigonus* the Emperour, who when he should put on his imperiall crowne and roabes, stepping vppon the cloath of estate, vttered these wordes with a very loude voice. Exod. 18.

Oh cloath of more honourable then happie estate, wherewith, if a man were so thorouglie acquainted, that hee coulde number the cares that concerne thee, hee woulde not stoope for thee, though hee might haue thee for the taking vp, for great and waightie is that charge whiche is layde vppon a Christian

Magistrate

magistrate in common-wealthes affairs, & of no lesse continuance then care: wherfore, *Haimo* would haue euery magistrate to remember these 3. things: 1. that himselfe is but a man. 2. that he gouerneth men like to him selfe, and 3. that he shall not alwaies bee a magistrate, as the Prophet hath taught, when he spake thus in the person of GOD: I said you are Gods, but you shal die like men, and fall like one of the Princes: and yet shall they not be so excused, but must also giue accomptes of their gouernment, as did that Steward: mentioned by S. *Luke*. It is good therefore, not onely for those men that haue the election of Magistrats, to make such choise of officers as *Iethro* inioyneth *Moses*: and as God himselfe commaunded *Israel*, when hee said, you shall make him king, whome the Lord our God shall chuse: but also verie meete for those magistrates being so elected, to haue a care, that as they are in place

Psal. 82.6.

aboue

aboue other men: so in good life they go before the people: for this was it, that the Israelites desired God to graunt vnto *Iosua* beeing newly made their gouernour. Namely a faithful heart to go in and out before them: For said they, euen as wee obeyed *Moses* in all things, so will wee obey thee: Onely the Lord thy God be with thee, as hee was with *Moses*. Iosua 1.
And it was a necessarie praier: for howe fowle a fault were it, that the man which is appointed to punishe adulterie, should be more worthie of correction for the same kind of sin, then the partie punshied. Like vnto the whore-hunting Iudges of *Samaria*: mentioned by the Prophet *Ieremie*, in his fift chapter: or that hee whiche is appointed to iudge according to lawe, should doe anie thing contrarie to the law: As angrie *Ananias*, commanded that *Paul* should be smitten contrary to law: in this point doth the Lord schoole the king of Ierem. 5. Acts 23. 2.
Iuda:

Iuda, by his Prophet *Ieremie*, who saieth, heare the word of the Lord thou King of Iuda, that sittest in thy kinglie seat of *Dauid*: thou, and thy seruaunts, and thy people that goe in and out at this gate: thus the Lorde commaundeth, keepe equitie and righteousnes: deliuer the oppressed from the power of the violent, doe not greeue nor oppresse the stranger, the fatherlesse, nor the widowe, and shed no innocent bloud in this place, and if you keepe these thinges faithfully: then shall there come in at the doore of this house, kings to sit vpon *Dauids* seate, &c. But if you will not be obedient vnto these commandements. I sweare by mine own self, saith the Lord (this house shall be waste) for example, the same prophet speaking there of the wicked gouernement of *Selum* the sonne of good king *Iosias*, that gouerned *Iuda*, (sayth) did not thy father eate and drinke

Iere. 22. 24.

drinke, and prosper well so long as hee dealt with righteousnesse, from whence came this, but because hee had mee before his eies (saith the Lord.)

Nowe when *Ieremy* saith that *Iosias* had God before his eies; hys meaning is all one with *Dauids* intent, when he saith, God standeth in the parliament of princes, he is iudge among Gods, to giue all Magistrates a Memento, that God is present in all their assemblies and iudgeth them that iudge vnder him whereof they had neede to bee put in minde: for oftentimes *Micheas* prooueth too true a prophet in saying, that the great man will speake what his heart desireth, and the hearers must allowe it well: of the whiche sorte of men the verie best is, but as a thistle whiche a man can hardly touche vnpricked, and the moste iust like a bramble, whereynto the sillye sheep

sheep seeking to be shrowded frō the sharp showers, is oft forced to leaue his fleece behinde: whose vnworthy comming to their places. *Iotham* hath well described in the person of *Abimileth*, when he saide, the trees of the woode went to annoint a king ouer them: and saide vnto the Olue tree: Reigne thou ouer vs: but the Olue tree answered, shall I leaue my fatnesse, which both Gods and men praise in me: and go to be promoted ouer the trees? Then they came to the fig-tree, and saide, come thou and reigne ouer vs; the fig-tree answered: shall I leaue my sweetnesse and good fruit, and go to be promoted ouer the trees, They said vnto the vine: Reigne thou ouer vs, but the vine answered, shoulde I leaue my wine wherewith I cheere God and men, to be promoted ouer the trees: then they said vnto the bramble, wilt thou raigne ouer vs? Then saide the bram-

Iudges 9.

bramble, if it be true indeed that you will submit your selues to my authoritie, and put your trust vnder my shadow, or else fire proceed from the bramble and consume you. By this parable we are taught generally that euerie man is to be content with that estate wherin God hath placed him, and that for the moste part the verie best worthie, do refuse profered promotion, and on their part well deserued, whereas on the contrarie, the moste vnfitly furnished with iustice and true iudgement, and the least deseruing in a commonwealth: are of al other most ambitious. Such an one was *Absalon*, who stole awaie the heartes of Israel with this flattering speech. Oh that I were made Iudge in the land, that euerie man whiche hath any plea or matter in the lawe might come to me that I might do him iustice, but this is the iust reward, of such as before conuenient time, and apt occasion to be offered, do

2. king. 15.

do ambitiously seek the seat of judgment, euen vntimely and vnnaturall death, for *Absolon* was hanged by the hayre of his head, & a woman with a peece of a milstone dashed out *Abymelechs* brains, though *Absalon* be absent & *Abimilech* brained long since, yet it is to be suspected that many me get preferment, by their practises, cõming in such sheep skins as are fayre wordes and flattering speeches, but God graunt that they proue not like vnto those iudges whome *Zephonie* feared not to liken vnto Lyons: who finding their praie in the euening, chop vp all, not leauing so muche as the bones vntill the morning, *Salomon* said wel, that many would be accompted good doers, but where shal we finde a faithfull man: some men haue said well with *Absolon*, before they came to preferment, but they can nowe bee contented to see many men, to sue seuen yeares for their right, and yet suffer them to sustaine

2. king. 18. Judges 9.

Cap. 3. 2. 3.

Prou. 20. 6.

wrong

wrong becauſe neceſſitie hathe no law forſooth. Go to, go to, ſome body will anſwere for that one day. A man woulde thinke, that neceſſitie ſhould haue the moſte lawe, becauſe he hath leaſt money & feweſt frends. Magiſtrates might learne ſuch a leſſon of God himſelf, as it being rightly practiſed, they could not chuſe but do iuſtice, & this is it, when almigtie God intended to deſtroy *Sodome* and *Gomera*, before he would do ſo thogh their ſins were monſtrous great, he conſidered thus of the matter, the crie of *Sodome* and *Gomorrha* is great, and their ſinne is exceeding greeuous. I will go downe nowe and ſee whether they haue done altogether according to that crie which is come vnto me or not, that I may know. Lo let all magiſtrates learne by the example of God himſelfe, to go down and ſee (that is) to apply their eares to heare diligentlie, and their mindes to meditate iuſtlie of each Gen. 18.

mans

mans matter, if you aske me why, I answere as God himselfe doth, that they may know vidz. that they may discerne betwixt truth and falshood, right and wrong: this is that question which *Dauid* demanded of *Saulet* counsellors, that egged him on to hurt him that neuer harmed them: are your mindes set vpon righteousnes, O ye congregation, and do you iudge the thing that is right. O yee sonnes of men, saith he, the same prophet in all his troubles desiring God to stand on his side against his oppressors, thought it as conuenient to craue of God, the consideration of his cause as to aske his aid against his aduersaries, and therefore prayeth thus. Ponder my words, O Lord consider my meditation, &c. So Magistrates haue not onelie authoritie to make and establishe good lawes: but also to determine betwixt men according to the same, vnto whose sensor the subiect must submit himselfe
Psalm 4.

selfe, as the Apostle prooueth to the Romaines, whiu hee saith: let euerie soule submit it selfe vnto the authoritie of the higher powers, for all power is of God, wherefore, whosoeuer resisteth that power, resisteth the ordinance of God, and purchaseth vnto himselfe damnation. For Magistrates are not to bee feared of them that doe well, but of them that doe euill: wilt thou not feare, do wel then, so shalt thou haue praise, for he is the minister of God for thy wealth: but if thou doest euill, then feare, for hee beareth not the sworde for naught, but is the minister of GOD to take vengeance vpon them that doe euill, where it is to be remembred, that the ciuill magistrate, who beareth the sword, is called the minister of God, as well as that spirituall magistrate that preacheth the woorde: and that no doubt, to the intent hee might take care as well to maintaine true religion, as to minister deserued discipline

Rom. 13.

for it standeth with all diuine and humaine reason, that if all maisters & fathers ought to haue a more the ordinarie care to instruct and helpe forward their families in Christian religion, so much as in them lyeth; much more ought the magistrate to meditate by all meanes possible to performe his dutie therein, who is a father ouer all families: I cannot set this forth in any playner speach then *Dauid* hath done in this short saying, kisse the sonne, least hee be angrie, and so you perishe in the right way; by which speache the prophet teacheth that God cannot be honored by any other meane then by that which Christ his sonne hath taught, who saith himselfe in the fift of *Iohn*; hee that honoureth the sonne, honoreth the father: hee that dishonoureth the sonne, dishonoureth the father, so that hee meaneth in this place, that if you worshippe not the sonne as he hath commanded, then

Psalm. 2. 12.

Iohn 5. 23.

ger

you dishonor him; if you dishonour him; then you anger him; if you anger him, he casteth you off: if he casteth you off, then you are from the right waye, and if you are from the right way, then you perish. For the auoyding whereof, all godly Magistrates haue had a speciall care to meditate in the lawe of the Lord: such were *Moses, Iosua, Dauid, Salomon, Asa, Iosophat, Isachias, &c.* Of whose good example, God grant all godly magistrates to make good vse. Amen.

Psalm. 98. 10.

With righteousnesse shall hee iudge the world, and the people with equitie.

FINIS.